household context is reflected in the kinship system.

Kinship

Persistence and change in elements of the kinship system are in keeping with changes in household composition and relationships among households. The kinship system in use during Gillin's field work is reported in Figures 14 and 15. Figures 16 and 17 present the kinship system in use during 1970-71. Table 13 compiles the Carib terms used by males; Table 14, those used by females.

Basically, this is a cognatic system with Iroquoian features. Categories of individuals in three middle generations, ego's and the immediate ascending and descending generations are identified. Aspects of bifurcate merging are evident in all three of these generations. The terminology extends one more generation in each direction. However, all individuals in the categories grandmother, grandfather, and grandchild are socially identical. There is no further lineal extensions. Although Gillin entertains the possibility (1936:90-98), there is no premise for sib or clan organization. Rather, this is a particularly egocentric kinship system. Its major purpose appears to be the categorization of people for each individual. A person's sex and age affect the manner in which related individuals are designated, and the changes in the system of categorization reflect shifts in the patterns of interaction among categories of people.

The kinship system as reported by Gillin is one particularly suited to operating among a relatively small, endogamous population

[TEXT CONTINUED ON PAGE 130]